

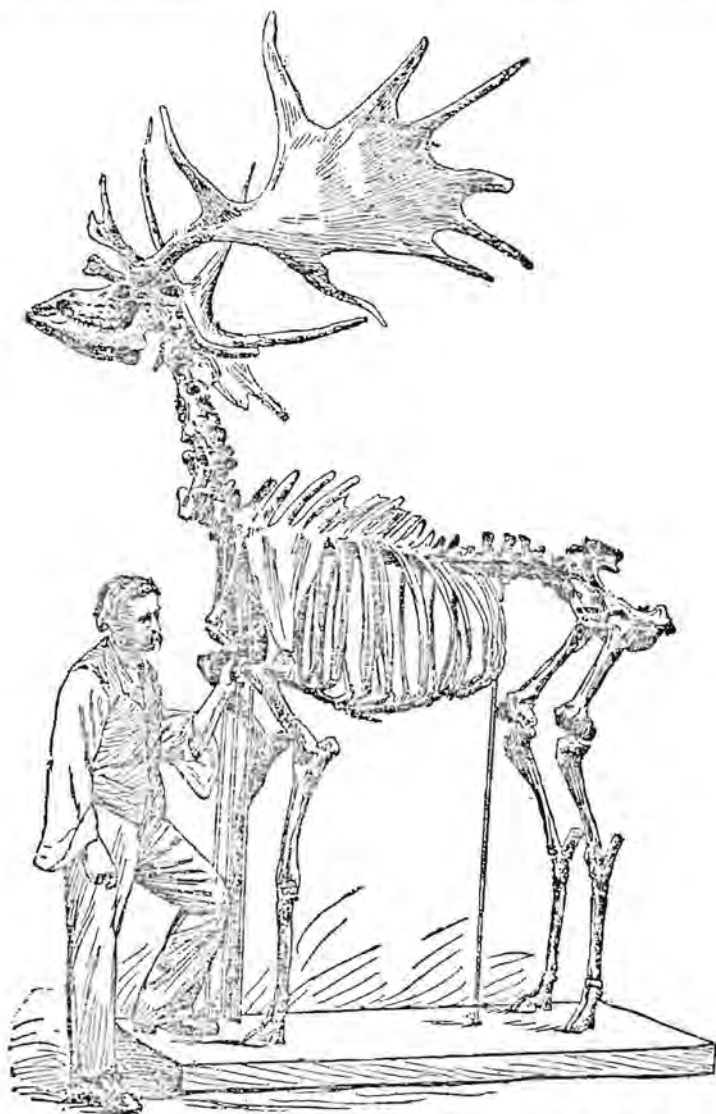
The LAMP

VOL. I.

TORONTO, JANUARY 15, 1895.

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The Theosophical Society, as such, is not responsible for anything contained herein.



THE FOSSIL IRISH ELK (*Cervus Megaceros*). See page 89.

NOTES FROM A LECTURE ON OCCULTISM BY CLAUDE FALLS WRIGHT.

(Taken down by Mrs. M. W. Broun.)

Occultism is the science of the soul of nature, of the hidden nature of man, and of the universe. It is possible for us to see and comprehend the unseen forces of nature. All sciences endeavor in some way or other to do this. The eastern and western people have two distinct modes of study; the orientals develop the perceptive faculties, while the western people are analytic. In the east the first step is to understand by intuition; afterwards the knowledge thus gained is analysed. Knowledge in the west is an accumulation of facts. All theory is the result of intuition.

Things that are born at the same time move down similar cycles. This is the basis of astrology. Our habits, both physical and mental, move in circles. We have a tendency to think thoughts similar to those we have previously been thinking and old thoughts are apt to return to us. So with nations, and if the past be known the future can be approximated. The Hindus have a method by which they are able to read the future. Westerners will, of course, doubt this statement, but we have to remember that this ability to prophecy in their own lines is just what all scientists are aiming at. The astronomer prophesies the eclipse, the physician the crisis of the fever. If we recognize the possibility of understanding the cycles of thought and action in nature it will not appear so improbable.

The tendency, at present, in many lines of thought is to turn to the ideas of the ancients. This is the case, for example, in chemistry, and as people investigate more and more for themselves they will return more and more to eastern thought.

For the phenomena of hypnotism, mind-reading, and the like, modern science has no explanations, though many different theories have been advanced. By experiments in hypnotism it has been shown that an operator can cause a subject to be unable to see a card placed on an open book, and yet be able to read the book under and through the card. Western people only know that such things are done; they do not know their rationale. True occultism offers the explanation.

In Tibet there is a school of philosophers who spend their time in solving

these problems. Every century they have sent messengers or founded a society like the Theosophical Society for the purpose of giving their knowledge to the world. In the last century Mesmer founded "The Society of Harmony," and taught the Universal Brotherhood of Mankind.

Besides this, he was able to explain the phenomena alluded to, and his explanations coincide with those given in the old Brahminical philosophy. Yet because the West was not ready to receive these truths Mesmer was ridiculed, and while his teaching is being adopted, he himself is even yet looked upon as a charlatan. For such phenomena to be intelligible it is necessary to understand the seven principles of which man is a composite. The French hypnotists discovered five different natures within each other in subjects experimented with and though they have not found the other two, their tendency is in the right direction.

The theosophical idea is that the body is constituted on such a plan as to need something to keep it together. Why does not a body fall to pieces? The atoms of the body are continually changing. How then is it that at the end of seven years we can still be recognized as the same person? Why does an acorn always produce an oak? The explanation is that behind all physical nature there is a mould on which the physical body is formed. This is the astral body. It is the model to which the physical atoms are attracted and on which they form themselves. Death is the separation of the physical and the etheric or astral body.

There is usually no connection between the mind of a person and the external objects, such as exists between his hand and brain, but such a connection can be established through the medium of the astral forces. In hypnotism the astral powers are thrown over the subject, and he is controlled by the operator. This is a very dangerous practice, and ought to be prohibited by law. When a person is hypnotised a connection between him and the operator is established which cannot be broken for at least seven years, and during all this time the subject is never free from the influence. In this way many crimes are committed, and the wrong person is punished because the subject has lost his free will and is controlled by the will of another. One can, under, and in any circumstances,

allow himself to be hypnotised. It has been stated that immoral tendencies, as well as diseases, could be cured by hypnotism, but this is not really true. For, seven years after, the influence being removed, the tendency will return even more strongly than before. In surgery we may escape physical pain by hypnotism but it is surely better and easier to suffer physically than to lose one's free will.

Etheric currents pass through all living bodies, and may pass from one body to another. Persons whose bodies are not controlled by the mind are affected by these currents from other people. The mind ought to control these forces, and it is an absolute necessity to do so in order to become an occultist. These currents flow from the tips of the fingers, and elsewhere, and have a great magnetic influence. One can prevent oneself from being hypnotised by closing the thumb and first finger of each hand firmly together, and making the mind positive. Sensitives have been known to see a light around the heads of persons brought into a dark room. This light is from the etheric fluid which surrounds every living form. By passing the hand over or very near another person you can, according to his sensitiveness and your positiveness, establish a connection between your etheric or astral form and his.

It is possible also to think a thought into the brain of another. Because these statements are not understood they are not believed. In the middle ages one would have been burned for witchcraft had he suggested such a thing as a telephone. To-day we are allowed more liberty of thought, yet still people ridicule ideas which they do not understand.

There are two kinds of occultism. First, the study of those things which are not perceptible by the senses, but which are perceptible by the mind. Second, the study of that which is not perceptible by the mind, but which is perceptible by the soul, and by the soul is meant the tendencies and characteristics which represents the spiritual man—perhaps the "unconscious mind."

We know that a plant grows, but we do not know why. The forces in nature can be recognized by the mind, or at least the mind can recognize their existence. We know that we live, but we do not know why we live. Nor do we know that life is not a dream. These problems cannot be grasped by the

mind, but they can be solved by the soul.

Micro-organisms have always been thought to owe their actions to what is called "chemical irritability." It is now discovered that they have a psychic life of their own. The earth is simply, as the ancients said, a huge animal, with a sluggish consciousness of its own. It has been observed to breathe by some scientists. The mind also breathes, as does the sun and moon. It is possible to learn to breathe through the astral body. The Indian fakirs do this when they permit themselves to be buried for several months and afterwards return to their ordinary state of consciousness.

Besides the law of gravity or attraction there is the opposite law of repulsion. The law of attraction can be conquered. The Indian fakir accomplishes this when he is able to float in the air. We are attracted to the earth because of the positive and negative polarity existing in both man and nature. If you can become of the same polar nature as the earth at any point the earth will repel you, just as pith-balls are repelled by frictional electricity. The Indian fakir breathes in the nature of the earth and is consequently repelled, and is thus able to float in the air as it seems. Because we do not understand a thing it does not follow that it does not exist.

Concentration is the root of the practical part of occultism as it is of every other study. "Everything is locked up in the mind of man. One requires the conditions to draw it out." Concentration is necessary to all progress. We must, however, distinguish between voluntary and involuntary attention. It is not concentration if in reading a book one becomes so absorbed in the story as to be lost to everything else. This is a weakness which is to be avoided. To concentrate the mind requires a voluntary act of attention. We should learn to live in the present, now, in this very second. Instead of this we are continually looking into the future. To become an occultist one must rid oneself of all that does not belong to the Higher or real Self. Fear, power, wealth, love which seeks a return, these four pull the soul from its original position so that some do not even know where they really stand. Hope, which is the desire for the future, will destroy the soul because with that desire one cannot live at the Centre. Living in the future is the origin of all vice. The

aim of life is to unite the soul with the Higher nature. Occultism teaches how this may be done. The mind must be purified. Do not generate bad thoughts. An evil thought is worse than an evil deed, for the deed affects only the one toward whom it is directed, but the thought may affect many. By destroying an evil force one may create a good one. When the mind is purified it will regain the useful natural physical instincts. Why cannot people tell when an herb is poisonous, and many other things which animals know instinctively? It is because vice and misdirected mental forces have destroyed these faculties. "Natural men," persons who have these powers, are to be found in Scotland, Wales and Ireland.

The mind is simply an electrical body. The pineal gland is the organ of the soul. It may be electrified, so to speak, so as to give possession of the higher consciousness, but this is done by purifying the mind. Noble thoughts will finally lead to the discovery of the object of life, and we should ever dwell upon the higher principles within. If the mind be purified the body will be at peace. Our psychic eyes will be opened and we may commune directly with our higher nature. We may learn to know "God."

Do not render the mind negative in order to develop sensitiveness. To become clairvoyant, clairaudient, and the like in this way is to be controlled by outside forces, whereas the occultist should control them. Rather keep the mind positive, intent upon the eradication of vice. The positive condition is necessary to evolution. When one's mind has been made pure he may then use these psychic faculties if he wishes to do so. "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you!"

SCRIPTURE CLASS NOTES.

Paul's Epistle to the Galatians.

Paul had made two visits to the Galatians (Acts xvi, 6; xviii, 23,) and had been received as Christ Jesus (iv, 14). With the impulsive and restless nature which distinguishes their descendants, the Gauls and Celts of the present day, they had been as ready to embrace further novelties as they had been Paul's teaching and he writes the epistle to these foolish, "unintuitive" friends to

upbraid and correct them. He is not dealing in generalities about which there may be an amiable disagreement, but of absolute facts with the dogmatic assertion of a scientist sure of his ground. If an angel from heaven should preach any other glad tidings than that proclaimed by himself, (i, 8,) let him be anathema—tabooed, boycotted. After his supernatural visitation on the road to Damascus, he went to Arabia, (i, 17,) to study with the Initiates there in the wilderness, as in the case of John and Jesus. He thus seeks to remind them of the reality of his message, and of its spiritual importance. They are prone to return to the meaning of the letter and abide by merely physical interpretations, but he warns them again and again not to be caught in this bondage. Having begun in the spirit, how can ye be made perfect in the flesh? iii: 3. He is afraid of them returning to the weak and beggarly rudiments or elements, iv: 9, of mere ritualistic performance, the observance of days and seasons and so forth on which the churches of all times and nations lay such weight. With earnest tenderness he tells them, iv: 19, "my darlings, I travail again in birth till Christ shall have been formed in you." This is the great object of life, that each man develop in himself the Christ, become a Christ. It is begun by faith and the process is symbolized in all the ancient Scriptures. None of these writings are historically valuable, but all bear the allegorical interpretation, iv: 24, and in that respect are priceless. The "elements" referred to imply the ancient idea of the alphabet, which typified Nature viewed in rows and orders, fire, water, etc., the stars, sun, etc. Passing from these physical developments to the next plane, the free Jerusalem above, we may inherit that life and freedom by union with and the realisation of the Spiritual consciousness. Faith is the intuitive knowledge of the power in oneself to achieve this, and by works it is accomplished. The flesh and its fruits must be crucified. In v: 19-21 these are enumerated. Fornication, uncleanness, immodesty, luxury, idolatry, sorcery, hatred, contentious, jealousies, angers, quarrels, disputes, schools of opinion, envyings, murders, drunkenness, revels, and the like. Karma is defined with striking clearness, vi: 7-10, and the whole duty of man is put in a word, v. 14.

INTERNATIONAL S. S. LESSONS.

January 20. John VI: 25-35.

Bread is ever used as the symbol of the spiritual nourishment upon which the divine self exists. The corn of Egypt, the cakes of the shew-bread, the manna of the wilderness, the loaves of the miracles, the broken bread of the eucharist, these are only a few of the many forms in which the idea may be found and instructively compared. In spite of repeated warnings the conception is nearly always degraded and materialised by public teachers, and the meat which we are so frequently enjoined not to work for, is made the chief object of existence in a civilisation whose God is described in Romans xvi. 18 and Philippians iii. 19. The Lord's prayer has been materialised in this sense also, but the present passage clearly shows what is the daily bread for which we are to pray. If the 27 and 33 verses are read in conjunction, the sealing of the bread from heaven may be understood. Some of the churches observe this in their ceremonies, and the hot cross buns of Easter preserve a tradition of so-called pagan times. The bread of initiation referred to—the bread of Ceres,—may be considered in connection with the sealing of the tribes, etc., in Revelation. This living bread has been available in all ages and climes (see I Cor. x. 1-4), nor had its distribution been deferred till the Christian era.

January 27. Matthew xvi: 13-23.

Referring to the well-known facts of reincarnation, Jesus asks his disciples who the people thought he had been in his previous life on earth. Some thought John, some Elijah, some Jeremiah, some one of the lesser prophets. Peter, however, recognizes him as a greater than any of these, a Christ, a Buddha, a divine avatar. As flesh and blood (I Cor. xv. 50) cannot inherit the kingdom, so flesh and blood was unable to reveal this spiritual mystery to Peter. On this Rock, which is the indwelling Christ (I Cor. x. 4), is built that house eternal in the heavens, of many mansions, from living stones, into an ecclesia against which nothing shall prevail. Compare 2 Cor. v. 1; John xiv. 2; I Peter, ii. 4-8; Matthew vii. 24-27; Peter as representing the understanding, is taken by the Kermetic school as the Rock upon which the Christ-life is attained. Jesus forbade his disciples to tell anyone that he was the Christ. It

could only lead to superstition, as in the present day, instead of the true reverence of spiritual recognition, verse 17. Peter as the understanding, is the tempter, the adversary, of the intellect, or manas opposed to Buddhi or intuition.

February 3. Luke ix: 28-36.

The Mount of Transfiguration is the mystical Mount Meru, or Olympus, or Pisgab, or Sinai as it is variously depicted, and the command to "get thee up into the high mountain" is not a vain one. Prayer in the true sense is only possible in the regions of spiritual elevation. Various effects of prayer or meditation are enumerated by Patanjali in his 3rd Book, and the 41st Aphorism describes how the ascetic "by concentrating his mind upon the vital energy called Samana acquires the power to appear as if blazing with light." The three disciples, Peter, James and John, having been asleep, are unable to give an accurate account, Peter, as recorded, verse 33, not knowing what he was saying. They were wisely silent on the matter, verse 36, as all students should be of their occult experiences. Superstitious credulity or incredulous contempt are almost the only sentiments inspired by such narrations. The reverent soul will find a blush as miraculous in its way, perhaps, as a transfiguration. The higher mystical aspects of the incident are connected with the eastern doctrine of the descent of avatars. Compare the whole passage with Exodus xix, xx, xxiv and xxxiv, 29-35.

February 10. Matthew xviii: 1-14.

If a chela is simply a little child, the occultist has a new force added to this passage. Although the word translated converted, verse 3, occurs in about a score of other passages it is elsewhere rendered "turn" or "turn again." "Unless ye turn and become as little children, in no wise shall ye enter the kingdom of the heavens." The Revised Version adopts this reading, getting rid of theological encumbrances and making clear a simple fact in nature. Children accept naturally all the truths of theosophy, in fact, they often know them intuitively, and the constant diversion of their minds to the artificial conceptions of theology might well now, as then, call down the rebuke of verse 6. One's success or welfare in this life is of no account, verse 8-9. The Revised Version omits verse 11, but has it in Luke xix, 10.

FRIDAY FRAGMENTS.

SCIENCE studies the operation of natural forces, occultism studies their origins. Science studies effects, occultism seeks causes.

Do not undertake Theosophical studies, and never attempt to penetrate into occultism unless you are prepared to renounce many things pleasant to the lower senses. Do not aspire to pose as a martyr if you flinch from the idea of martyrdom.

THE Master is for the pupil. If you do not wish to study, if you have no desire for knowledge, if you cannot sacrifice anything for spiritual attainment do not be surprised if the treasures of wisdom are not scattered before you.

OCCULTISM is not the science of performing feats of magic, but the knowledge of life. Breathing, seeing, hearing, digestion, the circulation of the blood, all these are occult arts. The study of these things, and others still beyond the ken of science is true occultism.

Christadelphians deny the existence of anything in man beyond the body of flesh and blood. But they recognize his consciousness as something different from the organs through which it acts. The sight is different from the eye, the hearing from the ear. But thought itself is only a more complex sensation than sight or hearing, etc. It is the synthesis of all these and something more. Now as it is not the eye that sees, but the power of sight, so it is not the brain that thinks, but the power of thought behind the brain, or consciousness. As this power is developed (and in some it is so weak as to be unable to recognize itself), it will rise to the cognition of higher states of consciousness than is possible to the average man. It is this consciousness which passes from one body to another in reincarnation. When it leaves the body the body is "dead," though various physical operations may still be carried on in it.

If you wish to destroy Karmic effects, destroy the fixed consciousness of "yourself." Live in the universal life and you will inherit the universal Karma. This is "good," for the Karma of the manifestation is to return to the manifestor.—Jasper Niemand.

IF YOU HELP US, WE'LL HELP YOU!

Our friends speak so highly of THE LAMP that we feel we can go before the public and solicit subscriptions with a consciousness of giving very good value in return for the small amount charged.

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Of course those who prefer to remit One Dollar for each five subscribers may do so, but we cannot allow discount and a chance for premiums also. If, however, anyone should fail in securing less than the requisite number in any of the competitions, we will refund the 20 per cent. discount.

This Premium Competition will be closed on the 1st February, 1895.

AS THE FIRST-FRUITS IS HOLY, SO ALSO IS THE HARVEST

It is written in the fifteenth chapter of the Koran that when Adam was created all the angels were commanded to worship him. But Eblis, the chief of them, refused, saying, 'Far be it from me that am a pure spirit to worship a creature of clay.' And for this refusal he was shut out for ever from Paradise. Now the doom of Eblis awaits you if you fail to give due reverence to these little obvious everyday things—things that are true of every stone that lies on the pavement, of every drop of rain that falls from heaven, of every breath of air that fans you. Like him, you will find with astonishment that the creature of clay which you despise is the Lord of Nature and the Measure of all things, for in every speck of dust that falls lies hid the laws of the universe; and there is not an hour that passes in which you do not hold the Infinite in your hand.

—Prof. Clifford's "Seeing and Thinking."

FREE-WILL AND NECESSITY.

What do you mean by free-will? No will can act without a design, and the design limits it. To talk about an absolutely free will is absolutely absurd. An Ad. pt may be free to do good, but he is conditioned by the goodness of the good. A man may be free to do what he likes, but how about the liking? God may be free, but His will is not, because it is conditioned by His intelligence. Necessity and free-will are a pair of opposites, which are mutually dependent. Each exists because of the other; remove one and the other disappears. Free-will and necessity are the two poles of moral existence. That which generates them contains both, and yet is neither one nor the other. That which is divine free-will is also divine necessity, for the divine is a law unto itself.—The Vahan for November.

AS WE SAY IN FRANCE.

THE LAMP est une nouvelle publication theosophique de Toronto, paraissant tous les mois, a 16 pages, format in 80, illustre sur bois. Cette petite revue, comme son nom l'indique, s'occupe de choses religieuses. Elle est publiee par la societe theosophique de Toronto.—Le Canada, 26th December.

SPARKS.

Sir John Thompson's idea of "beastly riches" deserves to live.

* *

When the man on the street talks about "rushing things," and the theosophist of "hastening Karma" don't they mean pretty much the same thing?

* *

The silence of our contemporaries after they become aware of the extent of their slander is so human as to gain our sympathy. None of us like to confess.

* *

Our previous lives on earth are pictures turned towards the wall. What a happy thing for us that we can't reach up and turn them round again! Judging by our present artistic attempts they were sad daubs.

* *

The man who thinks it is funny to make puns upon the name of God in a foreign language is invited to cultivate his common sense, even at the expense of his humour. The communication is anonymous to THE LAMP, but the Name he has invoked is of One to whom there is nothing hid.

A LIFETIME IN TWELVE YEARS.

The Incarnation of an Exhausted Astral Body.

A remarkable case of rapid growth has recently been investigated by the French Academie des Sciences. A boy at the age of 5 began to grow a beard and to change his voice; he seemed a man of 30. At 6 years old he was 5 feet 6 and strong enough to lift and carry on his back bags of grain weighing 200 pounds. At 8 his hair turned gray, at 10 his teeth fell out and his hands and legs became palsied, and at 12 he died.

THE CANADIAN BRANCHES.

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ALBERT E. S. SMYTHE, Editor.

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EDITORIAL NOTES.

You need have no trouble in finding a suitable hour to attend one of the Sunday meetings. See page 93.

ATTENTION is called to the liberal offers on page 86 made to those willing to assist in extending the circulation of THE LAMP, and which will be withdrawn after 1st February.

OUR British Columbian brethren have broken out in a new place, to wit, 27 Broad St., Victoria, where they have established head quarters. Mrs. Blodgett of Seattle has been lecturing there.

DR. PAUL DEUSSEN's book "On the Elements of Metaphysics" should be in the hands of every student of this subject. Dr. Deussen has made a most profound study of Indian Philosophy and his appendix on the Vedanta is of great value. The volume represents the attitude of western thought in the present day, tinged as it has become in no small degree, with the age-abiding wisdom of the East.

NARADA T. S. is publishing a scientific romance dealing with the change of the polar axis of the earth. Profits of sales, at 25 and 50 cents, are to help to establish a theosophical library at Tacoma, Wash.

THE Annual Convention of the American Section is to be held in Boston, in April, and will celebrate the recent establishment of the extensive headquarters there, and the activity of workers in that region.

QUITE a number of people have asked THE LAMP's opinion of Mr. Judge in connection with certain statements made in the newspapers. We can only say if you know of anyone who works harder for theosophy than Mr. Judge, then that is the leader to follow. The Doers of the Will have no difficulty in knowing each other.

THE American Asiatic and Sanscrit Revival Society has been inaugurated in New York under very favorable auspices. It is believed that the Society will be able to obtain access to manuscripts which have long been the despair of Western scholarship. While much philosophic and religious literature has been discovered, the scientific writings of India are still largely sealed to investigators.

MR. THOMAS STEVENS, having been to India, and told enough yarns, as he says, to make his expenses, now vouchsafes the information that there is nothing in it. All the marvels we have heard of are only imputed. Likewise all the miracles, powers, or signs of Christian tradition. Which yarn are we to believe? Perhaps Dr. Talmage may have something to impute.

A correspondent from Battle Creek, Michigan, states that thirty years' experience in the Sanitarium there does not support the extreme views of Dr. Densmore, but in spite of this we fancy "Natural Food" has an important message for many. The January issue has a number of interesting papers, more theoretical than practical however. Most people want to be told just what and how much they should eat, and this unfortunately cannot be done. Each locality has conditions of its own, and "natural food" in Toronto is too expensive to be widely adopted by indi-

viduals. Families, as a whole, simply won't. Eat with knowledge, eat what you like, and don't eat too much.

* *

ROBERT LOUIS STEVENSON, who died on 8th December, wrote the best English, and was the author of the most striking book on practical occultism of our day. "Dr. Jekyll and Mr. Hyde" was said by H. P. B. to illustrate one of the most important facts in human nature.

THE IRISH ELK.

Perhaps nothing enables the layman to realize the existence of the great Atlantean continent so well as to be brought face to face with some of the remains of that great arena of man's past development. There were giants in those days, as Scripture tells us, and the mighty hunters had mighty game for their prey. The Irish Elk, which stands about fifteen feet high, is one of the best known of these monsters. Its remains are very common in the lake deposits of Ireland, which is the last surviving remnant of Atlantis. The Irish Elk is not a true elk, but intermediate between the fallow and the reindeer. The deer family, so far as discovered, do not extend beyond the Upper Miocene. However the submerged strata have not been investigated. The first warning to the doomed continent came in Eocene times and the final catastrophe in the Miocene period. Has anyone considered the possibility of the enormous antlers having been developed as weapons of defence against the attacks of the aerial monsters of early days?

THE LAMP is indebted to Mr. Pride of Toronto University for the photograph which we reproduce.

Sunrise Thoughts.

Cool, from the chambers of the brooding night.
The morning air doth stir my soul, and brings
Unto awakened sense and touch the things
Which hover around the throne of beauty bright.
How have I slept within the very sight
And influence of that spirit which here
clings—

A glory to each tree and flower, and flings
Its miracle of healing o'er earth's blight!
Around me lies such aspect of her face
As dear dame Nature wears when she is glad;
The trees for very joy do clap their hands,
So pure, so calm, so holy is the place
That I content, in contemplation clad,
Could dwell for e'er, had Duty no commands.
—RUBEN BOTCHART, in the Canadian Magazine for December.

MAGAZINE NOTES.

"The Chapbook" for 1st January, has an interesting design by Claude Fayette Bragdon of "Priestcraft." The fourteen sphinxes, the two obelisks, and the entrance to the Path with the winged sphere, which looks as if it had been copied from our New York contemporary's cover, are all in the Egyptian style of symbology. The fact will slowly permeate the literary and artistic worlds of our previous lives in Egypt and elsewhere and nothing will so readily bring to the world at large an appreciation of the truth of reincarnation. Mr. Bliss Carman thinks that the Canadian school of poetry stands for the new-old philosophy, "sounding sincerely . . . the note of a worship of Nature from which modern knowledge has cast out fear, the note of a religion that was on the earth before Paganism had a name."

"Mercury" has a beautiful design as a New Year's frontispiece of the messenger of the Gods, and has a good number for the children. "We are Seven" is most admirably adapted to their needs.

"The Path" maintains its position as the most practical, helpful, and generally interesting of the theosophic magazines. "The Theosophist" has never been seen in Canada, but is vaguely understood to deal with the magic arts and primeval revelations; "Lucifer" stands for scholarship and culture, don't you know, in matters esoteric, and "The Path" develops the Celtic-Saxon qualities of common sense and judgment, and doesn't neglect the other qualities either. The allusions to Christian traditions in H.P.B.'s letters are important. "Do not believe that Theosophy contradicts, or much less, destroys Christianity. It only destroys the tares, not the seed of truth: prejudice, blasphemous superstitions, Jesuitical bigotry." The occult conversations on the 8th and 9th commandments are also in this line. Dr. Buck's diagram illustrating the relation of various religious systems reminds us of the yet unfulfilled promise to reproduce his chart of historical cycles prepared for the convention of 1893. "Mr. Greer's Emancipation" proves that theosophy does not extinguish the humorous faculty, by any means, if indeed it doesn't sharpen it. Dickens would not suffer by the authorship of Mr. Greer.

OTHER MEN'S BIBLES.

Fervent in Spirit, Serving the Lord.

OM.

1. Study the Vedas every day. Practice well the duties enjoined therein. Worship the Lord through this means. Eschew desire of doing things that agree with your tastes (and, as a matter of course, indulgence in sensuality). Destroy the multitudes (or continuity) of sin. Recognize a bane in the pleasures of Samsara (the ocean of rebirth). Persevere in the desire (to lead a spiritual life and to know of) the Atma (spirit), and get out of the house at once (the tabernacle of the body).

2. Keep company with the good (Sadhus or saints). Entertain a firm faith in God. Practise the virtues of Sama and the like (Sama, control over the senses within; Dama, control over the senses without; Uparati, abandonment of worldly attractions; Titiksha, endurance of vicissitudes; Shradda, faith in the words of one's Guru or teacher and the Vedantas). Abandon early every kind of action, seek and serve a good and wise man and daily adore his paduka (his footsteps). Use as a prayer the one Letter (the OM), which is Brahma, and earnestly attend to the important sentences of the Shrutis (Tattvamasi, THAT art thou; Ahambrahmasmi, I am Brahma).

3. Discuss the meanings of (such) sentences. Always defend these Shrutis. Keep aloof from any unwise discussion, but maintain that of the teachings of the Shrutis. Contemplate, "I am Brahma alone." Shun pride more and more every day. Kill out the sense of I-ness (Ahammati) in the body, and scrupulously avoid wanton debates with the wise.

4. Administer medicine to the disease of hunger. Swallow the remedy, every day, of living on alms. Go not a-begging dainty food, and rest overjoyed with whatever is obtained in its course. Endure alike heat and cold, and the rest. Do not utter any word in vain and to no purpose. Desire to acquire (a spirit of) dispassion (to all things). Avoid all harshness and contumely, doing good to others.

5. Enjoy yourself in solitude. Fix your mind on that which is far, far beyond. Perceive its omnipresence and learn that this world is saturated with it. Destroy your former acts with the

help of spiritual knowledge. Pine not for the future, and enjoy the Prarabdha (present manifestation of Karma or law) without murmur. And remain in yourself, becoming one with Parabrahman.

For him who reads these five shlokas and daily contemplates thereon with a concentrated mind, for this man the heat of the quick and terrible fire of re-incarnation on this earth will soon be extinguished through the favour of Ishvara (the Christos).

OM, TAT, SAT.

Shri Shankaracharya's Sadhana Pan-chakam, the Five Perfections, translated by F. A. Venkasami Rao in European Oriental Department Paper No 4.

EMMANUEL—GOD WITH US.

The cardinal teaching of Theosophy is that there is nothing "outside yourself." It is precisely by this mistaken method of seeking without, instead of within, that man fails to find either Gods or God. A man who is too blind to see the nobler nature of even his nearest friends, will squander his time and dissipate his thought-force in speculations concerning the attributes of some distant deity of whom he has heard but knows not; and we of the T. S.—how often, whilst yet too dim of sight to see the God souls of those near us, do we go seeking for the Great Ones in far countries! Blind, oh, blind! For are they not ever with us, the Great Ones, and the God One? Hold to the personal God if you will, but look for that God only in your own heart and in the hearts of your brothers. Thus, and thus only, can you reach to Gods or God; and never since man was bodied forth has pitfall been found in that Path. True now, as of old, is the sublime chant to the Self within:

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures:

"He leadeth me beside the still waters.

"He restoreth my soul:

"He guideth me in the paths of righteousness for His Name's sake.

"Yea, though I walk in the valley of the shadow of death;

"I will fear no evil; for Thou art with me:

"Thy rod and Thy staff, they comfort me."

—P., in The Vahan.

RAYS.

Truth is catholic; proclaim it ever,
and God will effect the rest.—Balmez.

* *

Not with an army, nor by might, but
by My Spirit, saith the Lord of Hosts.—
Zech. iv. 6.

* *

There is no fate—God's love
Is law beneath each law,
And law all laws above
Fore'er, without a flaw.

—FATHER RYAN.

* *

Revelation, properly speaking, is a
universal, not a local gift. There is
something true and divinely revealed,
in every religion, all over the earth.—
Cardinal Newman.

* *

False learning is rejected by the
Wise, and scattered to the winds by the
Good Law. Its wheel revolves for all,
the humble and the proud. The "Doc-
trine of the Eye" is for the crowd; the
"Doctrine of the Heart" for the elect.
The first repeat in pride: "Behold I
know;" the last, they who in humbleness
have garnered, low confess: "Thus
have I heard."—Voice of the Silence.

* *

If you want a power higher than
your lower self, you have your own
Ego—the divine self within you. He
stands to your lower self in the relation
of a master to a pupil and if you do not
disregard him when he speaks to you in
the voice of conscience he will be en-
couraged to come into closer commun-
ion with you. It is upon him that peo-
ple really rely when they imagine God
is speaking to them, but they cling to
the absurd idea that their own God is
the one ultimate power in the universe.
—H. T. E.

* *

The Christians have a building of
stone wherein they serve the goddess of
vanity, where they dissimulate, where
people exhibit their fine clothes and the
preacher his learning; but the true
Christian has his Church within his
soul, wherein he teaches and listens.
This Church is in him and with him
wherever he goes, and he is always in
Church. His Church is the Temple
of Christ, wherein the Holy Ghost
preaches to all beings, and in everything
he beholds he sees a sermon of God.—
Jacob Boehme.

THE NEW EDUCATION.

True education is not a process of
storming, but unfolding, e—from—du-
cere to draw or lead, that is, to draw
forth that which is within, but latent.
This process of interior development is
the keynote of the new education. Its
methods all tend to cultivate the facul-
ties of observation, stimulate thought,
lead to synthetic analysis, and develop
the power of concentration. At the
same time the greatest freedom is aim-
ed at both in thought and action, and
original work is encouraged. Compul-
sory education is a perversion, and
under the new system is not required.
The human mind seeks knowledge, but
every one has his own method; provide
the opportunities and the child will do
the rest. It is useless to try and teach
each child in the same manner—each
has his own nature and method of un-
foldment; provide the means by which
the child can teach himself. We have
been cramped too much by laws, we
need more liberty.—W. L. Garver in
November Arena.

MAX MULLER ON THE VEDANTA

If a system of philosophy is a consist-
ent, and, as it were, an organic whole,
springing from one small seed, it should
always be possible to fix on its central
truth from which all its dogmas pro-
ceed, and, leaving out all bywork and
ornamentation, to trace the direction in
which its arguments move, and to dis-
cover the goal which they are meant to
reach.

Now, the quintessence of the Vedanta
philosophy has been well formulated by
a native philosopher in one short line,
and it would be well if the same could
be done for other systems of philosophy
also. Our Vedantist says: "In one-half
verse I shall tell you what has been told
in thousands of volumes:—Brahman is
true, the world is false, man's soul is
Brahman and nothing else"—or as we
would say: "God is true, the world is
fleeting, man's soul is God, and nothing
else." And then he adds: "There is
nothing worth gaining, there is nothing
worth enjoying, there is nothing worth
knowing but Brahman alone; for he who
knows Brahman is Brahman." This,
too, we might possibly translate by the
more familiar words: "What shall it
profit a man, if he shall gain the whole
world, and lose his own soul?"—Three
Lectures on the Vedanta Philosophy.

THE DOER OF GOOD.

It was night time, and He was alone. And He saw afar off the walls of a round city, and went toward the city.

And when He came near, He heard within the city the tread of the feet of joy, and the laughter of the mouth of gladness and the loud noise of many lutes. And He knocked at the gate and certain of the gate-keepers opened to Him.

And He beheld a house that was of marble and had fair pillars of marble before it. The pillars were hung with garlands, and within and without there were torches of cedar. And He entered the house.

And when He had passed through the hall of chalcedony and the hall of jasper, and reached the long hall of feasting, He saw, lying on a couch of sea-purple, one whose hair was crowned with red roses and whose lips were red with wine.

And He went behind him and touched him on the shoulder, and said to him, "Why do you live like this?"

And the young man turned round and recognized Him, and made answer and said: "But I was a leper once and you healed me. How else should I live?"

And He passed out of the house and went again into the street.

And after a little while He saw one whose face and raiment were painted, and whose feet were shod with pearls, and behind her came, slowly as a hunter, a young man who wore a cloak of two colors. Now the face of the woman was as the fair face of an idol, and the eyes of the young man were bright with lust.

And He followed swiftly and touched the hand of the young man and said to him, "Why do you look at this woman in such wise?"

And the young man turned round and recognized Him and said, "But I was blind once and you gave me sight. At what else should I look?"

And he ran forward and touched the painted raiment of the woman and said to her, "Is there no other way in which to walk, save the way of sin?"

And the woman turned round and recognized Him and laughed and said, "But you forgave me my sins, and the way is a pleasant way."

And He passed out of the city.

And when He had passed out of the city, he saw seated by the roadside a

young man who was weeping.

And He went toward him and touched the long locks of his hair and said to him, "Why are you weeping?"

And the young man looked up and recognized Him, and made answer, "But I was dead once and you raised me from the dead. What else should I do but weep?"—Oscar Wilde, in *Fortly Review*.

THE FRENCH MATHEMATICAL PRODIGY.

Young Vernier, the mathematical prodigy from the provinces, of whose success in obtaining admission to the higher normal school without undergoing an examination you were informed a few days ago, has arrived here, and is the object of much curiosity. This youth of eighteen has a great opinion of his genius, for, when complimented on his wonderful proficiency, he calmly remarked that mathematics were so badly taught in France that he had no trouble in convincing the real savants of the "insanity" of the prevailing methods. He says that during his stay at the Lyons Lycee his master treated him as a "visionary"; but, he adds generously, "I forgive the poor man." Vernier attracted notice by entering into correspondence with several mathematicians of note, who imagined that they were replying to an elderly savant like themselves, and were astounded when they ascertained that he was a schoolboy. The Minister of Public Instruction was informed of the existence of this "infant phenomenon," and promptly admitted him to the higher normal school on his own responsibility. Young Vernier does not intend to repose on his laurels. On the contrary, he is writing for the Academy of Science a work which will be ready by the summer, and which, as he confidently puts it, will bring about "a revolution like that accomplished by Laplace and Newton." He attributes every mathematical discovery to "intuition," of which he evidently believes that he has a considerable stock at his command. It remains to be seen whether young Vernier will succeed in carrying out his threat of demolishing the existing system, and it is quite possible that he overrates his powers. There is no doubt, however, that he possesses exceptional talents, and his career will be watched with interest.—Paris Correspondence London Telegraph.

PERSONAL NOTES.

* Miss E. M. Daniell of the Aryan Branch, New York, was in Toronto during the first week of the year.

* Mr. Flinders Petrie has published the first volume of a history of Egypt to be completed in six volumes. It is full of plans and photographs and goes back to "the earliest times," that is, as far as possible.

* Mr. Clarke Thurston's visit to Toronto in December proved a most interesting one to the local Society which he addressed at the Wednesday and Friday meetings during his visit. Fresh from Europe, and with a fund of helpful conversation, all who met him felt benefited.

* The Theosophic Gleaner states that Mrs. Annie Besant, Countess Wachtmeister and Mr. Bertram Keightley propose to make their permanent home in India and will defray the expenses of providing and maintaining a suitable headquarters for the Indian Section work at Allahabad or Benares.

* Miss Christina Rossetti, sister of Dante Gabriel Rossetti, and the greatest of the later English poetesses, died on 29th December. She was the author of Madame Blavatsky's favorite verse:

Does the road wind uphill all the way?

Yes, to the very end.

Does the journey take the whole long day?

From morn till night, my friend.

* Francis Thompson, the new English mystic poet, describes an October firmament with:

"Clouds

Upwafted by the solemn thrifer,

'The mighty spirit unknown,

That swingeth the slow earth before the embannered Throne."

Bliss Carman, quoting Hazlitt, remarks "if any one do not feel the beauty and the force of this he may save himself the trouble of enquiring further."

* Henry Westworth Monk, of Ottawa, has for forty years been disseminating his views of life and the universe, which are almost identical, so far as they go, with the teachings of the Secret Doctrine. He practically accepts the three postulates of the eastern teaching under the terms "World-Life," which covers the planetary and other cosmic manifestations, and the identity of all human souls with the aggregate life; and "Universal Alternation," which is the Law of Periodicity, of ebb and flow, under which reincarnation occurs.

THE MONTH TO COME.

Friday, Jan. 18, 8 p.m., "Jesus the Initiate."

Sunday, Jan. 20, 9.45 a.m., Philippians iii.

Sunday, Jan. 20, 4 p.m., "Theosophy, the Royal Law of Life."

Sunday, Jan. 20, 7 p.m., "Hope." Mr. Beckett.

Sunday, Jan. 20, 8 p.m., "Gravity."

Wednesday, Jan. 23, 8 p.m.

Friday, Jan. 25, 8 p.m., "How to Become a Theosophist."

Sunday, Jan. 27, 9.45 a.m., Philippians iv.

Sunday, Jan. 27, 4 p.m., "The Epistle to the Philippians."

Sunday, Jan. 27, 7 p.m., "Steadfastness." Mr. Watson.

Sunday, Jan. 27, 8 p.m., "Scientific Theory of Rotation."

Wednesday, Jan. 30, 8 p.m.

Friday, Feb. 1, 8 p.m., "Universal Brotherhood."

Sunday, Feb. 3, 9.45 a.m., Ephesians i.

Sunday, Feb. 3, 4 p.m., "The Goodly Fellowship of the Prophets."

Sunday, Feb. 3, 7 p.m., "Karma." Mr. Scott.

Sunday, Feb. 3, 8 p.m., "Physics and Metaphysics Compared."

Wednesday, Feb. 6, 8 p.m.

Friday, Feb. 8, 8 p.m., "Practical View of Karma."

Sunday, Feb. 10, 9.45 a.m., Ephesians ii.

Sunday, Feb. 10, 4 p.m., "Science at the Altar."

Sunday, Feb. 10, 7 p.m., "The Ten Commandments." Mr. Derrett.

Sunday, Feb. 10, 8 p.m., "What is Force?"

Wednesday, Feb. 13, 8 p.m.

Friday, Feb. 15, 8 p.m., "How Death May Be Conquered."

Sunday, Feb. 15, 9.45 a.m., Ephesians iii.

Sunday, Feb. 17, 4 p.m., "As it was in the beginning, is now, and ever shall be."

Sunday, Feb. 17, 7 p.m., Mr. Mason.

Sunday, Feb. 17, 8 p.m., "Dr. Richardson on Force."

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday morning class is conducted by Mr. Port; the Sunday afternoon meeting by Mr. Smythe, and the Secret Doctrine talks at 8 o'clock on Sundays by Mr. Titus.

THE SECRET OF MASONRY.

The doctrine of the elaboration of an Arch-natural body is very ancient. It is contained in the Arcana of the Jewish Tabernacle, and of Solomon's Temple. It is contained in the secret of the Egyptian Pyramids. It was taught by Hermes Trismegistus—by Jacob Boehme, by Swedenborg, by St. Paul, and in our day by T. L. Harris. It is the secret of secrets connected with the mystery of Freemasonry, and Rosicrucianism. It was taught by St. Paul in his Epistles, and it seems an amazing thing that it is so little known at the present day, even amongst Spiritualists. It is a secret that will give an orderly law of communication, so that the hidden knowledges of each degree of Nature may be explored in a systematic manner. It is the substantial fact of the Sacrament of the Lord's Supper. The reason why the Romish Mass is a mockery is not because there is no reality in it; it is because Rome's priesthood has not elaborated the Arch-natural form in its individual life—that it cannot consecrate the elements of bread and wine in the way of the hidden law. A man clothed upon with the Arch-natural body is not a medium in the ordinary acceptance of the term; he is a positive medium, or adept. He is not controlled, but controls. If he sees and hears spiritually, it is not because he is magnetised—but he does so in his own inherent right. His seeing and hearing proceed from a law flowing from the inward, and are not the result of mesmeric action from without. Bear in mind, I am not condemning the magnetic science of Spiritualism. This is but a very small part of Spiritualism proper. If the Romish priest, or Church of England priest, were clothed upon with his Arch-natural form (the Body of Christ)—his house from Heaven—he would through that form be enabled to ultimate into physical nature, the creative (positive) fire of God (the Holy Ghost), and so transmute the elements of bread and wine that the neophytes partaking of them would actually partake of the Arch-natural form, the Body of Christ. This clothing is called Regeneration. This secret is lost in the Churches; Masonry preserves its dry bones. If the Mason could go through his mystic triangle and cross, and pass really beneath the

Royal Arch; if he were clothed with the real Masonic garment—the Arch-natural body,—aye, if England's Grand Master Mason, the Prince of Wales, only knew the real secrets of his craft, England would be ruled by the inspiration of the living God, and its woe, and sorrow, and agony, and drunkenness, and vice would soon become things of the past.—W. Lockerby, cited in "Borderland."

TO READERS AND SUBSCRIBERS.

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THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

*

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 4 p. m., Public Meeting for students of Theosophy. Address and answering questions.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's Library on application to the Librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5

DIETETIC FAHS.

The very chaos of opinion on the subject of diet is a sign of the times. We are in a state of transition mentally and bodily as well as politically and socially. Most of us are apt to forget that we eat to live, and not live to eat. Food, in itself, has no importance save as a means to an end; and that end, rightfully, is the upward evolution of man and not the mere gratification of the palate. The best advice I ever heard of on this point was, "Eat what you want to; so long as you can assimilate what you like to eat, you are not far wrong. But, eat to live the life you have set your heart on living, and not with reference only to the sense of taste, or blood, muscle and fat."

You can, other things being equal, run that vital engine of yours—the digestive apparatus—with coal, gas, steam, or electricity—or even by ether—in the shape of food, just as you choose; and as you eat, so you will be, physically, and, by reaction—morally and mentally. As Mrs. Besant aptly said in her lecture on "Yoga"—"Food should be correlated to the purpose for which you are living", and this with reference to the fact that certain kinds of food favor spirituality, and that others do not. What he shall or shall not eat or drink, are personal problems, to be worked out by each individual. What is one man's food may be another man's poison, simply because as a whole his life purpose differs, or because he is not yet ready to change. It is possible to change if our wills are bent on it. But common sense would dictate its being done gradually. When, for instance, a man sets out to cultivate the higher spiritual faculties, as many are now trying to do, he must have some reserve force in the way of strength, to draw on. If he has not this reserve force physical bankruptcy will naturally follow, and especially if the change is made too rapidly. It is well then, to be sure at the start; sure, first of your purpose and your strength of will to stick to that purpose; and sure that you can stand even the change on the bodily plane.

We are then, each a law unto self in this matter of food. We cannot judge what another should or should not eat. Nor should we as a rule, hinder any sincere attempt in others to live up to their ideas. If they are making a mistake they will find it out soon enough—and nature will force them back to ways better suited to them. C. L. A.

OUR FOREIGN FRIENDS.

The Irish Theosophist has an exceptionally fine issue for December. Jasper Niemand's "Letters" abound in valuable information. "The Lodge has but one insurmountable barrier, hypocrisy; one crime, ingratitude; one felony, self-abuse." The extracts from Mr. Judge's letters under the caption "The World Knoweth Us Not," will be the chief study of earnest readers. We should be glad to reproduce the series but the following sentences may suggest the propriety of each student subscribing to the "Irish Theosophist." "Too much, too much, trying to force harmony. Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force." "Think of these points: (a) Criticism should be abandoned. . . . Co operation is better than criticism. . . . (b) Calmness is now a thing to be had, to be preserved. No irritation should be let dwell inside. . . . (c) Solidarity (d) Acceptation of others." "An occultist is never fixed on any mortal particular plan. So do not fix your mind as yet on a plan. Wait. All things come to him who waits in the right way. Make yourself in every way as good an instrument for any sort of work as you can. . . . The more wise one is the better he can help his fellows. . . . Never growl at any thing you have to do. . . . It is a contest of smiles if we really know our business. . . . Never be afraid, never be sorry, and cut all doubts with the sword of knowledge."

The December Vahan displays increasing brilliancy. It will interest the philologist who anonymously returned the last three LAMPS with notes, to know that his emendation of "chief" for chela is not so far out, as the English "brat" is its nearest equivalent. "Unless ye become as little children." And the Vahan remarks that "it would seem that disciples are usually called brats for the same reason that our grand old Lion of the Punjaub applied to her immediate followers the expressive Yankee term "Hap doodles." The frequent warning to students is repeated against astral and psychic practices which only furnish "an additional cause for perplexity and bewilderment." Learn to control the forces already at your disposal before arousing others. Only to some are they an aid, to most they are

a hindrance. Some light is thrown on "the remission of sins." It would seem that the disciples were empowered to remit sins by imparting such knowledge to those who merited it, as would enable them to overcome temptation and strengthen themselves. But it is a matter of self-effort.

"The Astrological Magazine" devotes much space to prominent theosophists. The secondary direction of the moon to the conjunction of Saturna about the time of Mrs. Besant's visit to Toronto in 1893 with Prof. Chakravarti is stated to have first indicated the unfortunate influences under which she has since been laboring. The horoscope of Mr. Judge is given, calculated from 5:07 a.m., 13th April, 1851, at Dublin. His present directions are said to be extremely unfavorable, with possible danger to life.

"Transactions of the Scottish Lodge," Part 17, has a fine article on "Occultism and Practical Affairs," though the suggestion of not being as other men are favors it. The neglect of rules is declared to be the cause of all the troubles recently brought upon theosophists. Occult experiences are to be kept inviolably sacred. Whoever first boasted of having received inspired communications is responsible for subsequent events. Stress is laid on the value of prayer, esoterically considered, and of the Hermetic teaching of the force of concentrated will. "The Evolution of a Planet" is more elementary, and shall we say more materialistic, than we have been accustomed to from Edinburga. The short paper on the Hermetic method of gaining knowledge and power sums it up in one word—meditation—Raja Yoga—with due warnings to those who think themselves meditating when they are only practising autohypnosis. "Students who are getting clairvoyant visions and the like must be able absolutely to inhibit these visions before they can make one step of progress." "Inhibit" is not too professional a word, we trust, to be thoroughly understood.

The Theosophic Gleaner, from Bombay, India, has an issue above the average. The short article on "Concentration" is notable. There is an error as to the authorship of "Letters that have helped me" in the "Notes and News," where it is attributed to the editor.

"Lucifer" has not come to hand this month so we are unable to note its contents.